241 [Plates p. 254]

[249] Yet a wild form of manioc has been found (Manihot utilissimo, Pohl); if not the very species we use, at least one of the same genus. But maize?

Where on the surface of the earth does maize exist in a wild state except for the tunicated Zea mais which is sometimes considered to be the ancestor of the modern species?

What unveiling of mysteries, if this question were to be answered!

Some Tagnani who were watching the herdsman João Lucas weed a small plot in Três Buritis began to laugh at him, indicating that it would be better to root up the weeds; the hoe severed the stems but left in the roots, and the plants would grow up again. When the Nambicuara weed, they pull out everything that is not useful. Their plots are always clean.

Their tobacco is the Nicotiana that grows wild in their mountains; it may not properly be said that urucu and cotton are cultivated: they are planted and utilized. Some large beans of various kinds de-
278 241 serve mention. [250] They are to be found in the Indians' baskets along with many other plants; but we never saw an Indian eating them or making any use of them. Pending further research, I am of the opinion that they are saved for medicinal undertakings carried out in secret by old men and women. The same may be said of the castor oil plant (Ricinus communis), which is definitely adventitious.

[Fig. 39]

415 The spools of cotton fiber that await spinning and the seeds saved for future use are kept out of the weather, dust and rain in bags made of straw or pacova leaves.

[Fig. 40]

759 It seemed to us that medicine was not exercised by any special segment of society. They all take part in the treatment of certain diseases; in serious cases, an experienced elder takes over.

752 Wounds are dressed with straw fibers [coated] with certain resins (jatobá). Burns are treated with cold water. Fractures and dislocations are reduced haphazardly.

752 They spread saliva on bâanêcedútú sores with the palm of the hand. They squeeze insect bites between two fingers.

757 Those suffering from fever go quietly into a corner, when they do not leap into running water. They eat nothing as long as the seizure lasts.

In the village on the Juina River there was an old Indian of about sixty. He was sad and prostrate and was not cheered by our gifts. He would put his hands to his head to show that it was aching. A lad who seemed [251] to be his son judging by the extreme affection he bestowed on the old man, contrary to the other Indians, kept offering him honey with water. Each time the old man would turn away. In the afternoon, his condition not having improved, he called the boy and said something to him.

The lad grasped the man's head in his hands and put his mouth against the nostrils, sucking hard. It seems that this suction which he repeated later was helpful, for the old man became more expansive.

[Fig. 41]

853 Childbirth must be easy, considering how poorly the foetus is nourished. The Indian women, when they do not have sufficient milk, take a drought of water in their mouth and put their lips onto those of the baby, transferring the liquid in a nourishing kiss.

844 I wanted to know how they cut the umbilical cord and showed several Indians who were more outgoing and intelligent--Damasceno, Nuleke, Krikricekmerá--a drawing in a book that showed a foetus with its attachments. From Damasceno's replies I understood that the mother cuts the cord with her teeth and hides the placenta under some leaves.

This piece of information obviously remains subject to revision.

531 Drawings by the Indians of the Serra do Norte, though rudimentary, reveal some interesting motifs emancipated from animal forms.

The circle, triangle and square are drawn in black on the surface of some gourds.

[532] [252] Snakes and saurians are sometimes drawn sketchily(1)

113 1. See E. Roquette-Pinto, "Documentos para o estudo da psicologia dos Indios do